

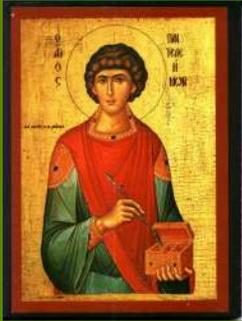
St. Panteleimon Orthodox Church

OCA - Diocese of the Midwest

Fr. Andrew Bartek, Rector V. Rev. Anthony Spengler, Attached

Protodeacon Robert Northrup Reader James Tilghman

Parish Council President: Nicholas Cavaligos



Sunday, April 24, 2016

Gospel: St. John 12:1-18

Tone 6

Epistle: Philippians 4:4-9

Entry of Our Lord into Jerusalem / Palm Sunday

April Bulletin Sponsor

Father & Matushka Anthony Spengler for their Family

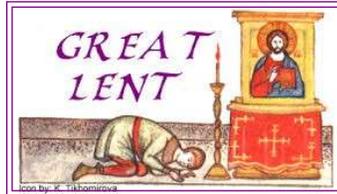
THE PRAYER OF ST EPHREM

O Lord and Master of my life! Take from me the spirit of sloth, despair, lust of power and idle talk. (*Prostration*)

But give rather the spirit of chastity, humility, patience, and love to thy servant. (*Prostration*)

Yea, O Lord and King! Grant me to see my own transgressions and not to judge my brother, for blessed art Thou, unto ages of ages. Amen. (*Prostration*)

O, God, cleanse me, a sinner. (*12 times with deep bow then repeat above once*)



Liturgical Schedule for **PASSION WEEK**

Sunday, April 24- PALM SUNDAY

- 9:10 am: Hours followed by blessing of Palms
- 9:30 am: D. L. / C. School / Social
- 11:45 am: Monthly Board Meeting
- 6:00 pm: Bridegroom Matins @ Holy Trinity Cathedral w/ Bishop Paul

Monday, April 25 - Holy & Great Monday

- 7:00 pm: Bridegroom Matins followed by Confessions

Tuesday, April 26- Holy & Great Tuesday

- 7:00 pm: Bridegroom Matins followed by Confessions

Wednesday, April 27- Holy & Great Wednesday

- 6:00 pm: Confessions
- 7:00 pm: Sacrament of Holy Unction

Thursday, April 28- Holy & Great Thursday

- 11:00 am: Vespers Divine Liturgy
- 7:00 pm: Good Friday Matins- The Reading of the 12 Passion Gospels

Friday, April 29- Holy & Great Friday

- Noon: Royal Hours
- 3:00 pm: Burial Vespers
- 6:00 pm: Lamentations followed by the Reading of the Book of Acts through out the night

Saturday, April 30- Holy & Great Saturday

- 10:00 am: Vespers Divine Liturgy commemorating the Lord's descent into Hell
- 11:15 pm: Nocturns
- 11:50 pm: Resurrection Procession

Sunday, May 1- PASCHA

RESURRECTION OF OUR LORD

Midnight- Resurrection Matins

- 1:10 am: Paschal Hours
- 1:15 am: Paschal Divine Liturgy
- 2:50 am: Procession & Blessing of the Paschal Baskets
- 3:00 am: **AGAPE MEAL (MEAL OF LOVE)**
- Noon: **AGAPE VESPERS** w/ Procession of the Cross outside & the reading of the 4 Resurrection Gospels /

2016 - SPECIAL COLLECTIONS

April: Martha & Mary Maternity Home

This collection will take place during the Litany before the *Our Father*. Or you can speak to Steve Grabavoy to contribute.

Martha and Mary



Maternity Home

7549 West 61st Place, Summit, Illinois 60501

Rectory 708-552-5276 / Cell 570-212-8747

website: <http://www.saintpanteleimon.org/>

First “Youth Council” to be held during FOCA Convention in Chicago July 22-25

The Orthodox Church in America’s [Department of Youth, Young Adult, and Campus Ministries](#) joins its partners, the Diocese of the Midwest and the [Fellowship of Orthodox Christians in America](#) [FOCA], in announcing the first OCA “Youth Council,” slated to take place [during the FOCA’s 90th Convention](#) here July 22-25, 2016. Youth of all ages are invited to gather for fellowship, outings, and working with our hierarchs and Church leaders to “expand the mission” of the Church.

“Drawing from the overwhelming success of the youth activities at the 18th All-American Council, we are eager to once again offer a national youth activity, and grateful to the FOCA and the Diocese of the Midwest for partnering with us,” said Andrew Boyd, OCA Youth Director. “Youth in grades five and up are welcome to participate and enjoy trips to Chicago’s exciting Navy Pier, historic Holy Trinity Cathedral, and a local water park, as well as sharing fellowship, worship, and building their vision for the Church.”

Registration is \$120.00 per participant, which does not include lodging. Children from third to fifth grades are welcome to join in the planned excursions with a parent chaperone.

[Registration information is available](#) on the OCA web site, while [hotel and convention information is available](#) on the FOCA web site. Limited financial assistance may be available through the [Peter the Aleut Grant program](#).

Clergy and lay persons interested in teaching and/or chaperoning are invited to contact Andrew Boyd at aboyd@oca.org.

The tentative schedule appears below.

Draft Schedule for Youth Council, FOCA Convention July 22 – 25, 2016

Friday, July 22

2:00-5:00 p.m. Registration, distribution of t-shirts, bags, water bottles, youth council schedule/supplies
4:00 p.m. Staff Orientation in youth crash room
4:30 p.m. Parent/Chaperone Orientation in youth crash room
7:00 p.m. Evening activity with FOCA Open House
9:00 p.m. Icebreakers, kick-off talk about why we are here and what we plan to accomplish; Crash room social time
10:30 p.m. Compline

Saturday, July 23

8:30 a.m. Morning Prayer
9:00 a.m. Youth Council Part 1 and Presentation by the Greater Chicago Orthodox Christian Coalition for Healthy Youth
11:00 a.m. Depart for Chicago’s Navy Pier
1:30 p.m. Youth will meet in a designated area for a surprise activity
4:00 p.m. Vespers at Holy Trinity Cathedral, Chicago
5:30 p.m. Dinner, Feed My Starving Children event
8:00 p.m. Return to hotel, crash room social
10:30 p.m. Compline

Sunday, July 24

9:00 a.m. Divine Liturgy
10:30 a.m. Brunch
11:30 a.m. Leave for water park or other activity
2:00 p.m. Return to hotel
3:00 p.m. Youth Council Part 2; Preparation of presentations to FOCA
6:00 p.m. Banquet and dance with FOCA
9:00 p.m. Crash room open
10:30 p.m. Compline

Monday, July 25

8:30 a.m. Morning Prayer
9:00 a.m. Youth Council Presentations to FOCA; Departures

The Ladder of Divine Ascent for Us Today

By Steven Kostoff

During Great Lent, we commemorate the great monastic saint and writer, John Climacus (of the Ladder). Saint John, who fell asleep in the Lord in the mid-seventh century, was the abbot of one of the most ancient monasteries in the Christian world, at the foot of Jebul Musa—Moses’ Mount—on the Sinai Peninsula. An austere ascetic, he wrote what may be the classic work of our spiritual tradition: *The Ladder of Divine Ascent*.

According to Metropolitan Kallistos Ware, “With the exception of the Bible and the service books, there is no work in Eastern Christendom that has been studied, copied and translated more than *The Ladder of Divine Ascent* by Saint John Climacus.” It is a work, then, that has nurtured endless generations of Christian believers seeking to deepen their relationship with God in and through Christ.

Commemorating Saint John on the Fourth Sunday of Great Lent reminds us that a major component of our lenten effort is focused on being ascetical to some degree, and that any ascetical effort must be placed within a larger context of warfare against the passions and the attainment of those key virtues that mark the life of a

Con’t Next Page

The Ladder Con't

committed Christian. Saint John provides an example and a body of teaching both through his mode of life and again, through his enduring spiritual classic, *The Ladder of Divine Ascent*—something to keep in mind as our lenten efforts may be starting to sag at this point in the season.

There is no doubt, from the beginning of his work, that Saint John is writing as a monastic, for fellow monastics. But that hardly limits Saint John's scope of intended readers. To again turn to Metropolitan Kallistos, "Yet does it therefore follow that *The Ladder* is of no interest to those in the 'world'? Surely not. It has in fact been read with the utmost profit by many thousands of married Christians, and whatever the author's original intention, there is nothing surprising in that.... Whether monastic or married, all the baptized are responding to the same Gospel call; the outward conditions of their response may vary, but the path is essentially one."

There is a wonderful passage at the outset of *The Ladder* that clearly affirms the "universal" appeal of Saint John's teaching: "God is the life of all free beings. He is the salvation of believers and unbelievers, of the just or the unjust... of monks or those living in the world, of the educated or the illiterate, of the healthy or the sick, of the young or the very old. He is like the outpouring of light, the glimpse of the sun, or the changes of the weather, which are the same for everyone without exception. 'For God is no respecter of persons' [Romans 2:11]" (STEP 1).

And more specifically, with married persons in the world in mind, Saint John writes, "Do whatever good you may. Speak evil of not one. Rob no one. Tell no lie. Despise no one and carry no hate. Do not separate yourself from the church assemblies. Show compassion to the needy. Do not be a cause of scandal to anyone. Stay away from the bed of another.... If you do all of this, you will not be far from the kingdom of heaven" (STEP 1).

Therefore, Saint John's succinct definition of what it means to be a Christian embraces both those "in the world," and those who practice withdrawal "from the world." A Christian is "an imitator of Christ in thought, word and deed, as far as this is humanly possible, and he believes rightly and blamelessly in the Holy Trinity," Saint John continues (STEP 1).

Contrary to many "self-help" Christian writers today, who may prove to be less than insightful about the rebellion of our sinful minds and bodies, Saint John is very sober and realistic—we could say very "up front"—about the intense challenges that a life based on the precepts of

the Gospel will be for the honest seeker: "Violence [cf. Matthew 11:12] and unending pain are the lot of those who aim to ascend to heaven with the body, and this especially at the early stages of the enterprise, when our pleasure-loving disposition and our unfeeling hearts must travel through overwhelming grief toward the love of God and holiness. It is hard, truly hard" (STEP 1).

Concerning the role of the body in the over-all Christian life, and the difficult question of the relationship between soul and body, and the inherent tensions—if not outright struggle/warfare—in that relationship, Saint John provides a text of extraordinary insight concerning the "mystery" of the relationship between body and soul that has hardly been matched since. He wrote, "By what rule or manner can I bind this body of mine? By what precedent can I judge him? Before I can bind him he is let loose, before I can condemn him I am reconciled to him, before I can punish him I bow down to him and feel sorry for him. How can I hate him when my nature disposes me to love him? How can I break away from him when I am bound to him forever? How can I escape from him when he is going to rise with me? How can I make him incorrupt when he has received a corruptible nature? How can I argue with him when all the arguments of nature are on his side...? If I strike him down I have nothing left by which to acquire virtues. I embrace him. And I turn away from him. What is this mystery in me? What is the principle of this mixture of body and soul?" (STEP 15).

The main section of *The Ladder* is made up of the Steps in which Saint John lists and analyzes the most prominent and troubling of the "passions," so as to offer guidance as to how to overcome them and replace them with a corresponding virtue. One way of many to describe a major component of the spiritual life is to say that it is a "warfare against the passions." Without success in this battle, we cannot hope to attain purity of heart. According to how Metropolitan Kallistos helps to summarize the contents of *The Ladder*, the "passions" can be listed as those that are physical and material, such as

***gluttony.** "Gluttony is hypocrisy of the stomach. Filled, it moans about scarcity; stuffed, and crammed, it wails about hunger" (STEP 14).

***lust.** "This demon is especially on the lookout for our weak moments and will viciously assail us when we are physically unable to pray against it" (STEP 15).

***avarice.** "Anger and gloom never leave the miserly" (STEP 16-17).

He also lists passions that are non-physical, such as

***anger.** "Anger is an indication of concealed hatred, of grievance nursed. Anger is the wish to harm someone who has provoked you" (STEP 8).

Con't Next Page

The Ladder Con't

***malice.** “Worms thrive in a rotten tree; malice thrives in the deceptively meek and silent” (STEP 9).

***slander.** “Slander is the offspring of hatred, a subtle and yet crass disease, a leech in hiding and escaping notice, wasting and draining away the lifeblood of love” (STEP 10).

***talkativeness.** “It is hard to keep water in without a dike. But it is harder still to hold in one’s tongue” (STEP 11).

***falsehood.** “Lying is the destruction of charity, and perjury the very denial of God” (STEP 12).

***despondency.** “Tedium is a paralysis of the soul, a slackness of mind, a neglect of religious exercises... a laziness in the singing of psalms, a weakness in prayer” (STEP 13).

***insensitivity.** “Detachment he praises, and he shamelessly fights over a rag... He looks people in the eye with passion and talks about chastity” (STEP 18-20).

***fear.** “Fear is danger tasted in advance, a quiver as the heart takes flight before unnamed calamity. Fear is a loss of assurance” (STEP 21).

***vainglory.** “A vainglorious person is a believer—and an idolator. Apparently honoring God, he actually is out to please not God, but men” (STEP 22).

***pride.** “Most of the proud never really discover their true selves. They think they have conquered their passions and they find out how poor they really are only after they die” (STEP 23).

Saint John, however, was not content with merely analyzing the passions that torment us and lead us away from God. He also wrote with great eloquence of the virtues that we are to “acquire” with and by the grace of God, so that as the passions are overcome, we recover and restore our human nature by becoming what we were meant to be—vessels of the virtues that come from God, essentially a gift of the Holy Spirit present within us.

This, as we noted earlier, is hard work. But it is worthy work that sets us apart as both rational and spiritual beings, created “according to the image and likeness of God.” Although Saint John enumerates a lesser number of virtues in comparison to the number of the passions that he describes, the passages dealing with the virtues are often much longer. Some of these virtues are the “fundamental” virtues of

***obedience.** “Obedience is unquestioned movement, death freely accepted, a simple life, danger faced without worry, an unprepared defense before God” (STEP 4).

***penitence.** “Repentance is the daughter of hope and the refusal to despair. (The penitent stands guilty, but undisciplined.) It is the purification of conscience” (STEP 5).

***remembrance of death.** “Fear of death is a property of nature due to disobedience, but terror of death is a sign of unrepented sins” (STEP 6).

***sorrow.** “Hold fast to the blessed and joyful sorrow of holy compunction and do not cease laboring for it until it lifts you high above the things of the world” (STEP 7).

Ultimately, as one ascends the ladder, “higher virtues” may be experienced. Since these higher virtues are listed in steps beyond those describing the passions, it is implied that to experience these virtues is to have reached a certain level of “dispassion” which, of course, has nothing to do with indifference or impassivity. (Often apatheia is translated as “apathy,” and this is completely misleading). An earlier saint, Diachochus of Photice, speaks of the “fire of dispassion.” As Saint John wrote, “to have dispassion is to have the fullness of love, by which I mean the complete indwelling of God.” In other words, a successful “warfare against the passions” has its own rewards as the grace of God begins to illuminate genuine repentance. These “higher virtues” are

***simplicity.** “Simplicity is an enduring habit within a soul that has grown impervious to evil thoughts” (STEP 24).

***humility.** “The man with humility... will be gentle, kind, inclined to compunction, sympathetic, calm in every situation, radiant, inoffensive, alert and active” (STEP 25).

***discernment.** “Discernment is... understanding of the will of God in all times, in all places, in all things, and it is found among those who are pure in heart, in body and in speech” (STEP 26).

It was Saint John of the Ladder who created the term “joy-creating sorrow.” We experience “sorrow” when we acknowledge our sinfulness and estrangement from God, but this becomes a “joyful sorrow” through repentance and an awareness of the forgiving nature of God experienced as God’s grace. In a well-known passage, Saint John offers a wonderful description of this experience: “God does not demand or desire that someone should mourn out of sorrow of heart, but rather that out of love for Him he should rejoice with the laughter of the soul. Take away sin and then the sorrowful tears that flow from bodily eyes will be superfluous. Why look for a bandage when you are not cut? Adam did not weep before the fall, and there will be no tears after the resurrection when sin will be abolished, when pain, sorrow and lamentation will have taken flight” (STEP 7).

At the summit of the ladder, we find what could be described as the “transition to the contemplative life,” according to Metropolitan Kallistos. With words that must reveal a real experience, Saint John describes

Con't Next Page

Prayer List : UPDATED 2-28-16

Prizsts: Anthony Spenglar, John Kuchta, James Gleason (*Fr.'s spiritual father*), ***Ted Bobosh**, ***Moses Berry**, ***John Magramm**, John Duranko, Lev Holowoty, ***Anastassy Fehr**, ***Leonid Kishkovsky**, ***Fr. Daniel Rental**, ***Fr. Stephen Hrycyniak**

Matushka: ***Carol Janacek**, ***Christina Kolenda**, Pani Patricia Duranko,

Parishionzrs: Karen Muzyka, Ronald Stachowiak, Rebecca Eggers, Jason Kirnbauer, Sonja Harris

Parishionzr's Friends / Family: Donna Parhas (*Nick's Cousin*), Ron (*Mark's Friend*), Mary Ann Magerko, John Magerko, Stephen Holly & Walter Litzie (*Fr.'s cousin*), George Cavaligos (*Nick's brother*), Christos Parhas (*Nick's cousin*), Constantine Cavaligos (*Nick's dad*), John Hartel (*Joann's Step-dad*), Sandra (*Karen's sister*), Erika Northrup, Danielle Krush, Mark Svava, Mary Northrup, Dianne Northrup, Raymond Northrup, Joey Krush, Carol Bregin (*Friend of Lynn*), Ann Lazo (*Friend of Lynn*), George Lazo (*Friend of Lynn*), Bruce (*Fr. Kurt's brother*), Christine & her new born Patrick, Chrissy Marron, Daniel Tiani (*friend of Beccky Eggers*), Vivian (*friend of Beccky Eggers*), Julianna (*Hruban Family*), John (Spengler family), Robert (Spengler family), Aubrey, James, June & James (*Hruban Friend*), Jacob (*Spengler Family*), Emilian (*Spengler Family*), Joyce (*Spengler Friend*), William & Dana Nosek (*Fr. Kurts family*), Mark, Eve (*Mat. Robert's Family*), Tommy, Jimmy.

Other Requests: Lucille (*Duke*), Dianne (*Bill Rudolph*), Elizabeth Lilos, Jemsey Pradun, Mae Joanna Bass, Hermenegil (*Neighbor*), Lidiya (*Neighbor*), Cathleen Rebollar, Patricia Schuster, ***John Sedor**, * **Daria Petrykowski**, Emily & Scott preparing for Marriage, Brandon & Chrissy preparing for marriage, ***Cynthia Koranda**, Adrianna & her unborn baby

Military: Amber, Caleb, Nicholas, David, Timothy, Robert, Kristen, Matthew, Brian, Daniel, Joseph, Joseph (*Fr.'s cousin*)

Captivz: Metropolitan Paul (*Orthodox Archdiocese of Aleppo*), Archbishop John (*Syriac Archdiocese of Aleppo*)

For the UN & IOCC humanitarian aid workers in & around Syria / Those suffering persecution in Iraq, Syria, Israel, Egypt, Ukraine and throughout the world / Those held captive throughout the world.

Additions or removals from the list? Please notify Fr. Andrew. (***Bishop Request**) **New:**

The Ladder Con't

***stillness.** "Stillness of soul is the accurate knowledge of one's thoughts and is an unassailable mind" (STEP 27).

***prayer.** "Future gladness, action without end, well-spring of virtues, source of grace, hidden progress, food of the soul... an axe against despair, hope demonstrated" (STEP 28).

***dispassion.** "By dispassion I mean a heaven of the mind within the heart, which regards the artifice of demons as a contemptible joke" (STEP 29).

***love.** "The person who wants to talk about love is undertaking to speak about God. But it is risky to talk about God and could even be dangerous for the unwary. Angels know how to speak about love, but even they do so only in proportion to the light within them. 'God is love' [1 John 4:16]. But someone eager to define this is blind, striving to measure the sand in the ocean. Love, by its nature, is a resemblance to God, insofar as this is humanly possible. In its activity it is inebriation of the soul. Its distinctive character is to be a fountain of faith, an abyss of patience, a sea of humility. Love is the banishment of every sort of contrariness, for love thinks no evil" (STEP 30).

A spiritual psychologist seemingly without peer, Saint John leads up *The Ladder of Divine Ascent* through victory over the passions and the acquisition of the virtues. On however a modest level, that is our goal during Great Lent—and throughout our entire lives, in fact. It is a blessing, indeed, to have as a guide such a master of the Christian life who can inspire us to rise above our fallen nature. Saint John closed his classic work of the spiritual life with the following exhortation: "Ascend... ascend eagerly. Let your hearts' resolve be to climb. Listen to the voice of the one who says, 'Come, let us go up to the mountain of the Lord, to the house of our God' [Isaiah 2:3], Who makes our feet to be like the feet of a deer, "Who sets us on the high places, that we may be triumphant on His road" [Hebrews 3:19]. Run, I beg you, run with him who said, 'Let us hurry until we arrive at the unity of faith and of the knowledge of God, at mature manhood, at the measure of the stature of Christ's fullness' [Ephesians 4:13]. Baptized in the thirtieth year of His earthly age, Christ attained the thirtieth step on the spiritual ladder, for God indeed is love, and to Him be praise dominion, power. In Him is the cause, past, present, and future, of all that is good forever and ever. Amen."

Holy Week Reflections

LAZARUS SATURDAY

O Lord, When you said to Martha: "I am the Resurrection," You confirmed Your words by actions, calling Lazarus from Hades. Through my passions I am dead; raise me also, I beseech you, in your tender love for mankind.
~Matins, at the Praises, Tone 8

QUESTIONS TO PONDER:

- Where has my focus been during this Holy Season? Have I been building my kingdom or the Lord's?
- Do I understand that this is what we pray when we say "Thy kingdom come" in the Lord's Prayer?
- Which passions have I been cooperating with the Lord to unbind from me?

PALM SUNDAY

Let us all gather this day, the new Israel, the church of the Gentiles, and with the prophet Zechariah, let us say: Rejoice, O daughter Zion, shout for joy, O daughter Jerusalem: behold, your King comes to you; He is the Savior, meek and humble, seated on the foal of a donkey, a beast of burden." Carrying palms, let us praise Him as did the children: Hosanna in the highest; blessed is he who is coming, the King of Israel.

~Vespers, Stichera at Psalm 140

QUESTIONS TO PONDER:

- Do I allow the mood, the atmosphere prescribed by the seasons of the Church—particularly the Great Fast and this present time of Holy Week—to influence my life, my home, my family?
- Is the spirit or environment of my own circumstances in harmony with this season or in constant tension with it?
- Is joy a pervasive and consistent disposition of my Christian life, one that endures and is manifest even when I may face disillusionment or disappointment?
- How am I called to mature in my faith during Holy Week this year? In particular, how can I identify more fully with the Paschal Mystery—of having been buried with Christ through Baptism so that I might come to new life through his Resurrection?

HOLY & GREAT MONDAY

This present day ushers in with splendor the Passion of the Lord...the Creator draws near...enduring all things to secure salvation for humanity.

~Bridegroom Matins, Third Sessional Hymn

QUESTIONS TO PONDER:

- Awakened by the Church's call that the Bridegroom is near, how have we prepared for his arrival?
- What lessons have we gleaned from the Great Fast services and readings that pointed to our salvation won by Christ through his sacrifice?
- Have we swept our spirit of the leaven of sin to prepare for Pascha by making time for the Mystery of Reconciliation?

HOLY & GREAT TUESDAY

O faithful, let us be on fire with love for the Bridegroom, and with lamps burning, let us go to meet Him. May the light of our virtues shine brightly, and may our faith be radiant.

~Matins, First Sessional Hymn, Tone 4

QUESTIONS TO PONDER:

- Have I prepared to welcome the Bridegroom by cleaning my spiritual house and going to confession?

HOLY & GREAT WEDNESDAY

...behold me sunk in sin, filled with despair by reason of my deeds, yet not rejected by Thy love. ~Aposticha

QUESTIONS TO PONDER

- In my most sinful, darkest hours, have I remembered to fall at the feet of Jesus and seek his mercy? When I have done this, has He not always generously forgiven and comforted my despairing soul?
- Have I, in turn, sought to generously forgive others, even when they fail to seek my forgiveness?
- As I draw closer to remembering the day of sublime mercy when Jesus died for us even though we were still in sin, have I forgiven those who have wronged me and sought forgiveness of those I have wronged?

HOLY & GREAT THURSDAY

Come, O faithful, let us raise our minds on high and enjoy the Master's hospitality and the table of immortal life in the upper room: and let us hear the exalted teaching of the Word whom we magnify.
~Matins Ikos, Ode 9

QUESTIONS TO PONDER:

- Do we come to the Passover mystery with the humility to accept the gift that is offered today—a gift beyond our power to comprehend?
- Is God's love the greatest reality in our lives? Do we love God with our whole heart and mind and soul and our neighbor as ourselves?
- How will our faith that we truly receive the Body and Blood of the Lord in Holy Communion change us?

Con't next Page

GREAT & HOLY FRIDAY

O, how could the lawless council condemn to death the King of Creation without being ashamed at the thought of his good works which He recounted to them saying: "O my people, what have I done to you? Have I not filled Judea with miracles? Have I not raised the dead with a word? Have I not cured infirmities and sufferings? So now, what do you give to me in return? Why have you not remembered me? For the healing you have wounded me; for life you give me death; you hang me, your benefactor, on a tree as a criminal. You treat me, the Lawgiver, as a lawbreaker. You condemn the King of all." O long suffering Lord, glory be to You.

~Vespers Hymn

QUESTIONS TO PONDER:

- Are we standing with the Arimathean and other followers, or are we meandering about with the unrepentant thief and the mindless soldiers who could think only of throwing dice for Jesus' garments?
- How have I grown in understanding through prayer, fasting and almsgiving this Great Lent?

HOLY & GREAT SATURDAY

"All you have been baptized into Christ have put on Christ, Alleluia!"

QUESTIONS TO PONDER:

- Am I not aware that we who were baptized in Christ Jesus were baptized into His death?
- Am I not aware that just as Christ was raised from the dead by the glory of the Father, we, too, might live a new life?

PASCHA THE HOLY RESURRECTION

Early in the morning on the first day of the week, while it was still dark, Mary Magdalene came to the tomb. She saw that the stone had been moved away, so she ran off to Simon Peter and the other disciple and told them, "The Lord has been taken from the tomb. We don't know where they have put Him!"

~John: 20 1-2

WELCOME TO OUR SPIRITUAL FAMILY 7 NEW PARISHIONERS

- ♥ Dr. Nicholas Grabavoy
- ♥ Dr. Cindy Grabavoy
- ♥ Cynthia Grabavoy (*received on Lazarus Saturday*)
- ♥ Duke & Carol Jovanovich (*transfer from Burr Ridge*)
- ♥ Elizabeth Weiss
- ♥ Nick Grabavoy (*will be received in June upon return from school*)

MAY GOD GRANT ALL OF YOU MANY YEARS!

~Muchas Gracias~

On American Good Friday *Tanya & Rich Wolfe, Steve Grabavoy and Marcia Grabavoy* held a Good Friday Fish Fry at the jail in Joliet where Tanya & Rich work. They raised \$500 for the Church! May God bless each of you and your efforts.

Many Years to all!



If you would like your loved ones remembered in health or repose at the Paschal Divine Liturgy, please let Fr. Andrew know. The cost of the flowers, as in past, will be \$20.

Fr. Andrew- 5 Flowers

- In Memory of his ordaining Bishop Metropolitan Nicholas
- In Memory of his parents, George & Dorothy and all of his family
- For the Health of all our Parishioners & Friends of the parish
- For the Health of all the Summit Fire & Police personnel
- For the less fortunate of the Village of Summit

Muzyka Family- 3 Flowers

- In Memory of the Leonchik, Kozak & Muzyka Family.
- In Honor of Sandra Alex
- For the health of the Leonchik, Kozak & Muzyka Family

Svara Family- 5 Flowers

- In Memory of Lillian, Frank,
- In Memory Josephine and Frank
- For the Health of Pat, Ron,
- For the Health Frank, Gina, Megan, Kyle,
- For the Health of Mark and Wendy

John Grabavoy Family- 2 Flowers

- In Memory of the Grabovoy Family, Merle & Thelma & Dana Gazelle & Dave Carlson
- For the health of the entire Grabavoy Family

Hruban, Family- 1 Flower

- For the Health of their Families & James & June

Eggers, Family- 1 Flower

- For the Health of their Families

Jovanovich, Family- 2 Flowers

- For the Health of Katrina, Isabella, Maryann, Mark, George, Inge, Lucille, Carol, Duke, Richard
- In Memory of Angelica, Brianna, Milan, Alex, Frank, Lucille, Margaret